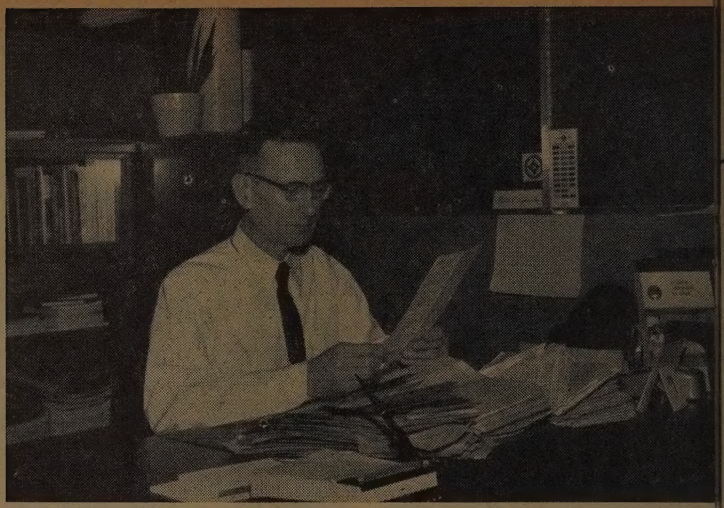
PACIFIC LUTHERAN THEOLOGICAL SEMINARY

Lutheran Herald

October 20, 1959 • Vol. 43 • No. 42

Miss Lily John of the Altar Guild of True Light Lutheran Church in Chinatown, New York City, removes the cover from the baptismal font. The triple pagoda represents the Trinity. The Chinese characters around the bottom of the pagoda read "He that believeth and is baptized shall be saved." See page 11.

Meet the editor-elect...



THE REV. EDWARD W. SCHRAMM, D.D., Litt. D., will be the first editor of *The Lutheran Standard,* official organ of The American Lutheran Church. He was elected to a six-year term by unanimous vote of the Board of Publication and the Joint Union Committee, meeting in joint session in Detroit, Mich., Oct. 7. First issue of the new church paper will appear in January, 1961.

Doctor Schramm has been editor of the *Lutheran Standard* of the present American Lutheran Church for the past 30 years. Prior to his election to that position he served as a parish pastor in Texas for several years and was an associate professor of Bible at Capital University, Columbus, Ohio, for one school year.

Born in Pittsburgh, Penna., January 1, 1898, the son of a clergyman of the Joint Synod of the Church. He received his secondary, collegiate, and theological education at Capital University. His father was prominent in the publication activities of his Church, serving for many years on its Board of Publication. Thus the son came by his interest in Christian journalism naturally. He has other scholarly interests as well. An indefatigable student, he has found time to do extensive graduate work during the years of his editorship. In 1942 he received the Master of Arts degree in history from Ohio State University. His two doctorates, both honorary, were awarded in recognition of his work as a Lutheran editor: Doctor of Divinity by Capital University in 1942, Doctor of Letters by Luther College, Decorah, Iowa, in 1951.

During the 30 years he has served, Doctor Schramm has seen the circulation of the *Lutheran Standard* increase from 15,000 to 140,000, making it the second-largest Lutheran weekly in the United States.

Doctor Schramm is married (his wife comes from Texas) and has one son John, who is married. When publication of *The Lutheran Standard* begins, Dr. and Mrs. Schramm will make their home in Minneapolis.

In this issue...

Meet the editor-elect . . . 2

"Seminary Theological Luther" 3
The author is professor of church history at Luther Seminary in St. Paul.

More fan mail on five-cent hymnbooks 6
Dr. Field is professor of practical theology at Luther Seminary and was one of the ELC members of the Hymnal Commission.

Editorials 7

Fortnightly Review 8

Why sing hymns at a funeral? 9
Mr. Cartford is a graduate of Luther Seminary and is currently working on his doctor's degree in music.

Karl A. Olsson: The Deadly Sins—Lust 10

Chinatown Church 11
A picture story by Three Lions, Inc. on True Light Lutheran Church in New York City.

Books in Review 14

Correspondence 15

For the Family Altar 16

The Church in Today's World 17

Among Lutherans 19

Within the ELC 20

Lutheran Her

Editor: O. G. MA
Associate Editor: WILLIAM H. C
Managing Editor: CARMEN MITC
Assistant Editor: MELVA R

Official organ of The Evangelical Lutheran C
Published weekly by Augsburg Publishing
426 South Fifth Street, Minneapolis 15.
Randolph E. Haugan, General Manager; Alb
Anderson, Circulation Manager. Subscription
United States and Canada, per year $3.00. S
class postage paid at Minneapolis, Minn., und
act of March 3, 1879. Printed in the United
of America by Augsburg Publishing House, Mi
olis 15, Minnesota.

© Augsburg Publishing House, 1959

Opening Convocation address given at Luther Seminary, St. Paul, on September 14, 1959, by Dr. E. Clifford Nelson

"Seminary Theological Luther"

This morning I would like to have you think with me about the name of our school, Luther Theological Seminary. Moreover, I would like to approach the topic atomistically by spending a few minutes on each word. I do this at the risk of your being tortuously reminded of the Yale commencement speaker who spent twenty minutes on each letter of the university's name. However, there is one departure from the conventional which I would like to introduce. It is this: I am going to ask you to become Hebrews for a few moments and read our name backwards. That is to say: Seminary Theological Luther.

t of all then, "Seminary."

he word "seminary" has not always been applied eological schools. In fact, in the lifetime of some of t was not uncommon to hear of girls' schools d seminaries. Down at Red Wing our Church ran hool called "Red Wing Ladies Seminary." It was a ate, Lutheran boarding school. Obviously, it had ing to do with the education of pastors; or perhaps should say nothing directly to do with the educa- of pastors.

ctually we have to thank the Roman Catholic rch for the practice of calling theological schools inaries. During the Reformation many of the im- ant universities of Europe fell into the hands of evangelicals. Therefore, in order to rehabilitate an Catholic theological education, the great Coun- of Trent decreed that each diocese should have a ial school for the training of the clergy; each metro- tan was ordered to establish such a school. The ee read: ". . . where a certain number of boys of less than 12 years of age, born in wedlock, able to l and write, and giving some promise of perseverance the service of the Church, should be admitted." en the famous English Cardinal Reginald Pole re- ed from Trent to carry out the decree, he it was o first used the English word "seminary" in its dern sense of a theological school. British Protestants, wever, still resist the word seminary. They speak of ological colleges.

Now if this is a relatively modern usage, what does word "seminary" mean? Actually "seminary" is a logical or an agricultural term rather than a theo- ical one. It refers to a seed plot or a nursery, a place ere seeds are kept, planted, germinated, and cultivated when grown. The early Norwegians in this country, especially the leaders of the Norwegian Synod, spoke of a seminary as a "planteskole," a nursery. This is a correct idea. A seminary is not an educational factory or an assembly line, or even an indoctrination center, or a brain-washing institution, or a place where professional skills are imparted. A seminary is a seed plot, a place where a teacher plants seeds, watches over them and guides growth, and rejoices in the processes of germination and fruition. Or to put it another way. We who are students and teachers and make up this seminary are members of a community of dialogue, a sort of platonic academy engaged in seminal discourse.

You are, whether you like it or not, in the intellectual center of the Church. This does not mean that we are engaged in the enterprise of growing a crop of theological eggheads who are known more for their vanity than their commitment to the Lord Jesus Christ. We are extremely aware of the Pauline warning: "Knowledge puffeth up." But after all the strictures that have been made and must be made against mere intellectualism and its vanity, the seminary is still the intellectual center *of the Church*. I stress the phrase *of the Church*, for here we reflect on the things of the Church: on the Word of God, the doctrines of the Church, the history of the Church, the mission of the Church. Here we use our minds to trace out the redemptive activity of God, and to understand the world in which we live in order to address the world with the Word of God. Even our worship cannot be separated from our minds. Any attempt to separate the classroom from the chapel or the prayer chamber from the study hall will fall on dreary places.

The point I am trying to make is that this is a Christian institution with all the implications of the Incarna-

tion and Redemption. Both classroom and chapel are places where every thought is in captivity to the Lord Jesus Christ. This means that this intellectual center of the Church must be characterized by the *Christian* commitment of teacher and student who work together in honesty and humility, in the rigorous discipline of learning. This is the seminary, ideally speaking, the intellectual "seed plot" of the Church, the community of seminal dialogue.

The second word in our name is "Theological."

The name of our school is not "Luther Pastoral Seminary" or "Luther Spiritual Seminary" or "Luther Bible Seminary" or "Luther Ecclesiastical Seminary," but "Luther *Theological* Seminary." All of these other adjectives are important and represent an integral part of our endeavor. We are a professional pastoral school, we are dedicated to the things of the Holy Spirit, we do treasure the Bible, and we do recognize our responsibilities to the Church, the *ekklesia* of God. So all of these things are implied in our name. We are, in a sense, "Luther Pastoral, Spiritual, Bible, Ecclesiastical Seminary"; but the over-arching discipline here is theology. This does not imply that we believe that the world will be saved by theology, or that theology was made flesh and dwells among us. But it does imply that we have the conviction that pastoral, spiritual, biblical, and ecclesiastical leadership is inadequate without theology.

Oftentimes we make the dangerous assumption that theology is the task of specialists. We assume that men can be pastors or missionaries or counselors or chaplains or executive secretaries or district presidents or church administrators without being theologians. This is a frighteningly dangerous and destructive thought. We blandly assume that theology is the *avocation* of a few book worms in the parish or the *vocation* of the seminary teachers, especially the teachers of systematic theology.

I have heard pastors lament when confronted with a theological question: "This is a problem for the theologian, and I'm really not a theologian." Imagine, for a moment, going into the dentist's office and sitting down in that reclining chair. The man in the starched white jacket injects some novacaine into your jaw; he takes a firm hold on the drill, and then just as he is about to get to work on that bothersome bicuspid, he leans over and says, "Of course, you know I'm really not a dentist!" Can you imagine anything so ludicrous?

We operate here at the seminary with the conviction that *pastors* are theologians, that *chaplains* are theologians, and *church administrators* are theologians. Furthermore, we reason that to let loose upon the Church individuals who are not theologians is to menace the life of the Church. Now this is not say that all pastors or missionaries or church admi trators or even professors must be scholars; but Church has a right to expect that all those who claim the Word and administer the sacraments theologians. Anything less is to denigrate and s the ministry.

Of course there are varieties in theological com tence; there are great theologians and good the gians, and just plain (but competent) theologia Sometimes there are bad theologians; and there h been indifferent and wicked theologians. From th may the good Lord deliver us! But our task at seminary is to train theologians; some may be go a few may even be great theologians. But *all* are to theologians. From among these theologians some v become pastors, some evangelists, some teachers, so scholars, some missionaries, some administrators " the perfecting of the saints unto the work of minist ing, unto the building up of the Body of Christ.'

If you do not think that you can be a theologi or if you do not want to be a theologian, or do intend to continue to study theology after you ha graduated from this place, or if you are not prepar or willing to spend yourself in this discipline just intensely as the student of medicine or nuclear phys spends himself in his discipline, then there are comp ling reasons for you to reconsider your call to t ministry. The reason for this is that theology "is t discipline by which the Church corrects and sets order its proclamation. A church which loses interest theology will soon lose interest in its proclamatio and will thus be well on its way to becoming an 'ins tution' which survives merely by means of the mome tum of its own machinery, until it finally runs down (Richardson, *Christian Apologetics,* p. 63.)

This is a *theological* seminary.

Now to the third part of our name, "Luther

We have noted that we are a seminary, the "plant skole," or the intellectual "seed plot" of the Churc Furthermore, we are a *theological* seminary, where v are concerned with the correcting and the setting order of the Church's proclamation. But finally, we a *Luther* Theological Seminary. This means that th "seed plot," this theological college, looks at theolog by standing on the shoulders of Martin Luther. I u this figure advisedly rather than that of "standing i his shadow" or "following in his train," because Luth does not walk ahead of us today. He spoke to th problems of the 16th century; we must speak to th 20th. But as we speak to the 20th century, we stan on his broad and sturdy shoulders, from which we a

o see farther and to enjoy a broader sweep of the on than he did.

u will hear Luther's name mentioned often on this us. The reason for that is that you are among his ls. But you should know that he has enemies as as friends. But enemies and friends sometimes be- extremists. Anatole France, one of his debunking ies, called him "that German monk bloated with and theology." Some of Luther's friends have gone e opposite extreme that puts them in danger of ing the First Commandment by engaging in a sort eiled Lutherolatry. We would do neither. We d rather think of him religiously and theologically e sense of the Fourth Commandment, convinced if our days are to be long in the land which the our God has given us, we are to honor him for paternity in Christ.

here are three things which we have received from father in the Gospel—oh, there are others, but we limit ourselves to the best known aspects of egacy of Luther which are significant for theological ation.

anding on his shoulders and looking at the 20th ury, we study theology in the light of three prin- s: justification by faith, the authority of the Word God, and the priesthood of believers.

) *We begin with justification by faith* because this ow Luther came to theological clarity. When he ed that God's righteousness is not chiefly punitive creative and life giving, a new theological world ed to him. And to this we are heirs.

e who stand on the shoulders of Martin Luther the unique privilege of seeing theology from the pective of justifying faith, not as an intellectual ept but as a personal experience. And the implica- s of this for theology are profound and far-reaching. herans have sometimes lost that perspective by sub- ting, consciously or unconsciously, other points of arture for theological study—with disastrous results. ally the outcome has been an intellectualism or ra- alism of one kind or another. Sometimes justifica- by faith has become merely a Lutheran slogan or of the topics in dogmatics, one of the loci in the er of salvation. But the genius of Lutheran theology only be understood by one who has stood as Lu- r stood, as a sinner at the foot of the cross and there experienced the forgiveness of sins. This is *eologia Crucis,* the theology of the cross. When this taken place, justification by faith becomes the con- ling principle of theology, or as we say, using scho- ic terminology, the material principle of theology.

2) *The second perspective from which we study ology is that of the authority of the Word of God,* the primacy of the Word in arousing the faith that justifies and in determining Christian teaching and life. For Luther the Scriptures' authority was guaranteed not because of any theory of inspiration, but because these Scriptures were the bearers of the message of reconciliation, the very Word of God. In the words of Scripture he found the Word of God, the Gospel concerning Jesus Christ. And therefore—I repeat, therefore—he clung tenaciously to the Bible, allowing neither popes nor princes to tear it from him.

We too are theologians of the Bible. Standing on Luther's shoulders and enriched, not frightened, by the biblical studies of the past one hundred years, we come to theological study with a wealth that we can never spend. We can only sing with the hymn writer:

We praise Thee for the radiance
That from the hallowed page
A lamp unto our footsteps,
Shines on from age to age.

(3) *The third theological perspective for which we are indebted to Luther is the priesthood of believers.* The company of believers in Christ, all of whom share in His priesthood, constitute the Body of Christ, the Church of God. It is in this context that we study theology. Ours is a church-related theology. We do not study theology in a vacuum or in isolation or apart from the purposes and mission of the Body. We study theology as children of the Church, as responsible members of the Body, as fellow priests unto God. Our studies are conducted *in* the Church and *for* the Church.

It is precisely at this point that we who are teachers and ministers in the area of theological education insist on our right and responsibility to inquire into your relationship to the Body of Christ that is, your life in God. Our continuing concern for your spiritual health is rooted in the conviction that only a living member of Christ's Body can function as a servant in the Body. In this sense the people of God, the company of priestly believers, embraces, permeates, and undergirds the seminary. We do not study theology in isolation apart from the mission of the Body.

Gentlemen, it is to this exciting enterprise that you who are new students are being introduced today; it is to this venture that you who are upper classmen are being welcomed again. The doors of this institution are opened today. As you enter them remember that this place is the intellectual "seed plot" of the Church; this is the place where theology is *the* discipline; and this is the place where the heritage of Luther is the atmosphere of the seminal dialogue.

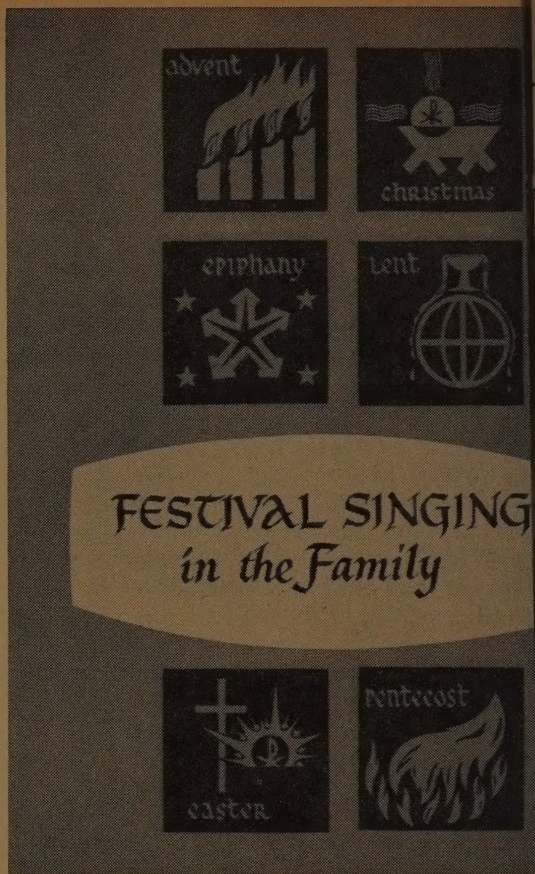
God bless your life of disciplined study and devotion in Luther Theological Seminary.

From Laurence N. Field . . .

More fan mail on five-cent hymn books

I breathed a song into the air;
It fell to earth, I knew not where—
For who has sight so keen and strong,
That it can follow the flight of a song?
Long afterward—
The song, from beginning to end,
I found again in the heart of a friend.

—Longfellow: "THE ARROW AND THE SONG"



HERALD READERS will recall that our Publishing House recently put out an attractive little hymn-booklet, at five cents per copy, designed for group and family use, "expendable" because of its low price, and "sowable" like seed in all directions, toward a Singing Church, Devotion, and Happiness. The idea seems to have caught fire, and we have been informed that within a short while sales have passed 36,230 copies. And fan mail keeps coming in.

You can't stop an idea! So now comes out a second series going a step farther, covering the festival half of the Church Year, Advent to Pentecost. This one will contain thirty hymns, (two more than the first series), with both words and melody. All but one are from the new hymnbook, that one being Grundtvig's "O Day Full of Grace."

The editors have shown good judgment in not repeating such favorites as "What a Friend We Have in Jesus," "Beautiful Saviour," "Silent Night, Holy Night," and certain others. For they have long ago sung their way into our hearts and memories so thoroughly that there is no need of reprinting them. The aim of these pamphlet-books is apparently to take us farther. We shall enjoy, for instance, teaching each other to become equally familiar with such lovely songs as: "O Come, O Come, Emmanuel," according to the plain chant setting (for Advent); "What Child Is This, Who Laid to Rest," (for Christmas) set to that delightful melody "Greensleeves"; "Golden Harps Are Soundi (for Ascension); and others in this nosegay of song

A hymnbook for the price of a package of gu An idea has been born. Watch it grow.

Psalmody repels the demons, and allures the ang It is a weapon of defence in nightly terrors, a res from daily toil. To women it is a congenial or ment, to man a crown of glory, a presiding gen to childhood, and a balm of comfort to old age.

—ST. BASIL, died ca. 279 A.D.

Long ago, way back in the fourth century, follow the triumph of Christianity after two and a half c turies of persecution, there lived a man named Juli He became Roman Emperor, shortly after Constant the Great, and he tried to undo all that Constanti had done. It was his ambition to uproot the Christi Church and re-establish paganism. His efforts fail completely, and he has come down the centuries Julian the Apostate. He is reported to have turned his courtiers one day, in exasperation, and said: "Cat me their singers first! I can do nothing against th religion as long as they go about singing!" It is t power of music!

Editorials...

lute

Editor

A PRIVILEGE for the editors of LUTHERAN HERALD troduce to our readers the man who will occupy editorial chair when The American Lutheran ch begins to function: the Rev. Dr. E. W. Schramm of Columbus, Ohio (see inside cover story in this issue).

The first "duty" assigned by the Constitution to the Board of Publication of our new Church is that it shall "publish an official church periodical." There will, of se, be many other periodicals, but only one which signated as "official." The Articles of Union provide its name shall be *The Lutheran Standard* and it shall be the successor of the present official ns of the three uniting Churches. Thus, although name of the present official organ of the American eran Church is perpetuated, it will be a completely publication, and its first issue will be "Volume I, nber 1."

the future the editor of *The Lutheran Standard* be nominated by the Board of Publication and Church Council jointly and elected by the Board of lication. Since the Church Council is not yet funcing, the Articles of Union provide that the Joint on Committee and the Board of Publication shall ose the first editor jointly. It was in response to mandate that these two bodies elected Doctor ramm.

We believe that the editor of *The Lutheran Standard* occupy a position of usefulness and responsibility he new Church second to none. When the present e official papers are consolidated, the resulting circuon of the new paper will be in excess of a quarter a million. If the rate of growth of the three can be tinued in the one, the goal of a circulation of half million during the first decade following the union by no means unrealistic. That's a big "congregation" reach regularly!

We shall let the coming years "introduce" Doctor ramm to his extensive congregation. Here we shall tent ourselves by saying that he enters upon his v ministry with 30 years of experience to qualify n. We do not know what there could be about the nning of an official church paper which cannot be rned in that time! Nor has he been a "desk bound" tor. Like most of the rest of us who are in similar positions, he probably errs, if at all, in doing too much running around. But how else shall an editor know the Church he serves? How else feel the "pulse" of his constituency? We know that the new editor is going to bend every effort to learn to know all the elements in the new Church as well as he now knows the people of his own Church.

Being the editor of an official church paper is not an easy task. In many ways it is a lonely task. Always it is an exacting task. It may be that it is in some ways a thankless task. We covet for Doctor Schramm and his staff the prayers of the entire Church.

We Need to Get Acquainted

ONE OF THE YOUNGER pastors of the American Lutheran Church stopped in the other day to give us a news item which he considered of enough importance to merit inclusion on our news pages. We agreed perfectly. Since his visit, however, we have concluded to incorporate the news in this editorial in order to be able to comment on it.

The news is this: During the last week of August a so-called "Pre-Merger Theological Retreat" was held at Memorial Bible Camp near Onamia, Minnesota. This beautiful camp is the property of the Minnesota District of the American Lutheran Church. The retreat was held in accordance with a resolution adopted by the Minnesota District earlier in the summer. Official host was Dr. A. H. Braun, district president.

Our visitor expressed disappointment at what he considered the poor response in terms of attendance—some 30 or 35 pastors. Since invitations had been issued to the pastors of all three uniting bodies in the state, it is true that that was not a large crowd. We pointed out, however, that for a first-effort it was not too disappointing. Future similar retreats will draw much larger numbers.

We do not need to go into great detail as to the program. The subject for discussion was, "The Universal Priesthood of Believers and the Ministry." The program was distinctly theological in character, which was the intention. Practical "slant" was evidently furnished by tying the theological discussions in with the basic documents of The American Lutheran Church. While we do not agree with some of the conclusions which seem to have been drawn as to the inadequacy of the documents, we are cordially in sympathy with

the purpose of subjecting them to theological scrutiny.

We are also intrigued by a statement our visitor made: "It was interesting to note that not once did the phrases 'busy pastor' or 'feeble churches' or others occupy their attention. Rather, the focus of attention was on the scriptural and historical basis of each of these matters so that the statements of the merger documents could be compared to the group's observations."

There are two aspects of this meeting which we believe to be significant. The first is the obvious one that it was held. We have long felt that one of the basic weaknesses in our preparation for the coming union has been that we have not had enough intimate gatherings, especially of the pastors who will be brothers in the new Church. For the larger meetings we are grateful. They have been very important. But we do believe that meetings among pastors are greatly nee To Doctor Braun, and to others who may have arranging similar meetings of which we are not a we owe our thanks. Let there be many more of t

We also believe that all of us—and not least clergy of The Evangelical Lutheran Church—nee be reminded that it is the theological aspect of problems which should have the right of way in toral conferences. Do we not have to admit that of our pastoral meetings tend to concern themse too much with practical specifics? These have t place, to be sure, but they are secondary to theolog discussions. The truth is that *every* pastoral prob is in reality a theological problem. It may be that have fallen into the habit of making our pastoral m ings too superficial. If so, we should be addition grateful for the reminder of the Onamia retreat.

Fortnightly Review . . .

In Oneness of Spirit

Sunday afternoon, September 13, the two North Beaver Creek congregations eight miles south of Blair, Wisconsin, concluded a three-day centennial anniversary festival under the theme, "God's Word Is Our Great Heritage." I have attended many anniversary festivals and it may be dangerous to break my practice of making no comment about them in the Herald. But this time I am constrained to do so by the sentence I read at the bottom of the last page of the program: "Never before have so many people been so willingly active in so many tasks for our Lord in the beloved Beaver Creek Valley."

This sentence doesn't seem to say so very much, but against the background of history, it is eloquent testimony to the reconciling work of the Holy Spirit. The two congregations were organized as one congregation back in 1859. Thirty years later they split over the predestination controversy. Emotional overtones developed in the two congregations that walked their separate ways though their church structures are only half a mile apart.

The two present pastors, Edmund E. Olson and K. M. Urberg, have shown the way by walking together. Gradually the Word has done its reconciling work until it eventually resulted in the joint centennial festival. Sunday afternoon an historical pageant was presented in a large tent, pitched over the stones on wh the first pioneer church had been built. And peo from both congregations worked together gladly a willingly.

As one looks back to 1889, one cannot do other th honor the fathers for the strong convictions that w theirs. Let none of us regard them lightly. Neverthel in retrospect, we are compelled to ask whether a c troversy that was based on a difference in emphasis difference which was allowed to divide congregatio and families, was God's leading.

We have always had a variety of emphases in t ELC. We have them today as well, but in differe clothes than those which appeared seventy-five ye ago. In every generation there are those who thi they honor God by making an emphasis in Christi teaching an end in itself. And whenever the peo in congregations and communities are set at varian with one another, Satan has a field day.

After the Beaver Creek festival service, I thank the two pastors for what they had done to bring t two parishes back to a willingness to work togeth Immediately one of the pastors replied, "This has be the work of the Holy Spirit. We have merely tri not to stand in the way."

Fredrik A. Schiotz,
President, ELC

Why sing hymns at a funeral?

By Gerhard M. Cartford

HY SING HYMNS at a funeral? Perhaps we should first, what is a funeral? A Christian funeral is ccasion for the redeemed of God to gather in com- witness to their faith, and in memory of one who ow cut his earthly ties.

ie bereaved, family and friends, assemble, as it , on the doorstep of heaven to share a mortal grief to be reminded of an immortal hope. They come her at one of the most poignant moments of an existence, and for many of them it is an ex- ely painful moment. It is also one of those oc- ns in the life of a Christian when the communion aints suddenly takes on a new dimension. A be- d member of a close family circle has left to join wider circle of saints beyond the grave.

reality this is not a time for sorrow at all, for is the ultimate goal of every Christian. But the ng is still hard. A gaping void remains where there was a living, breathing person. And we who r through a period such as this—and we all must me time—are thankful that our heavenly Father saw our need and provided us with the comfort of Word and the strength of Christian fellowship. ow can we realize this better than to gather in ch to hear that Word and sing the hymns that l us together, hymns that remove the dull ache neliness, that rekindle the spark of our faith, that ergird our emotions and fix them to the objective s of faith in God who alone is Eternal, Unchange- , the Creator and Sustainer of all things? How propriate, at a time like this, to listen passively to lo, with all its emphasis on the lone individual, a le, isolated voice—oftentimes singing only for a If there ever is a time when the solidarity and ngth of a singing congregation is in order, this t.

nd the congregation ought to use all the great hymns he church, not only those dealing with death, com- , and rest. The hymns ought to be such, both musi- y and texually, that the thoughts of the worshipers directed to God and not turned inward upon the urners. How often does not funeral music merely y upon the already over-wrought feelings of those o mourn?

urthermore, not all those who gather find it equally y to express their sympathy to the bereaved family. But, if they can join in singing hymns, they can also express their thoughts and feelings in the words of the hymns. The rising chorus will have the two-fold effect of binding all hearts and voices in one, and of giving strength, hope, and courage to those most immediately torn by the loss.

Why not have a return to this uniquely Christian expression at our funerals? These are particularly effective occasions for strengthening ties with fellow Christians who are living, and for recognizing our basic bonds with those who are no longer living. These are times to witness to an abiding faith; times, therefore, which shun the trite and employ the worthy.

Why sing hymns at a funeral? Because singing is the most natural mode of corporate expression which God has given us, and we can well believe that our singing in congregation here is echoed in congregation above, for what little we know of life hereafter is bound up in the singing of the hosts in heaven—hosts which now include the one to whom we have just bid a temporary farewell.

A *selected* list of hymns in the Service Book and Hymnal for use at funerals. It is not exhaustive.

294 Jesus Christ, my sure Defense (both tunes)
299 I know of a sleep in Jesus' Name
568 If thou but suffer God to guide thee
575 Jesus, priceless Treasure (both tunes)
576 Abide with me
579 Put thou thy trust in God
532 Jesus, still lead on
530 The King of love my Shepherd is (second tune)
591 Light's abode, celestial Salem
599 Behold a Host
600 O Lord of life
144 For all the Saints (first tune)
437 Ye watchers and ye holy ones
161 Before Jehovah's aweful throne
150 A mighty fortress
168 O God, our help in ages past
132 All glory be to God on high
100 Alleluia! Jesus lives
404 How brightly beams the Morning Star
443 Now thank we all our God

The Deadly Sins:

LUST

(concluded)

The Great Mystery

In a Christian context, marriage is an "opportunity of glory." It is not this solely by its nature. There is nothing about marriage which saves it from the distortion and perversions common to a fallen world. Marriage in its original character shines with a terrible beauty because it is the appointed way for the race to multiply. But even though marriage is "divine" in this sense, it cannot escape the misery of sin. There are, of course, good "natural" marriages in which, despite the absence of particular grace, men and women live together in amity. The example of Philemon and Baucis in pagan antiquity suggests a romantic view of marriage—old people aging together into a silvered tranquility.

Even though the truth was probably sterner than the fable, love in marriage was not impossible in the pre-Christian world. The stability of marriage was the result of contract and was maintained by the dominance of the husband. It is romantic to assume that such an arrangement cannot produce love. On the contrary, the arrangement served often to maintain love. But the fact that marriage was held together largely by economic and social hoops made it vulnerable to the changes which swept over the Roman world in the first and second centuries. From the New Testament writers as well as from the great Roman reporters—Juvenal, Petronius, Martial, and Ovid—we get a far from reassuring picture of marriage among the upper and middle classes. From the emperor down marriage vows were disregarded, and even the Roman matrons, who had been the symbol of virtue and stability in the state, behaved scandalously.

Love and Subjection

Paul was certainly aware of this situation when he wrote his letter to Ephesus, enjoining the Christian spouses to maintain the same relation to one another as Christ and the church. For Paul the redemptive work of Christ had created a new kind of marriage. It was not new in the sense that it was disembodied; there is no "spiritual" Christianity which floats above the created world. Marriage is the union of bodies ("these two shall be one flesh"), and Paul nowhere suggests that marriage can subsist without sexuality. Nor was Paul's view of marriage new in the sense that he upset the established order and introduced the doctrine sexual equality. The relationship between the sexes in essence the same as that of Roman and Jewish ciety. The man was the dominant, the woman the ordinate party.

Paul's view of marriage is nevertheless new. W are now to be subject to their husbands as "to Lord." They are not to confuse Christ with their bands (God forbid!), but they are to see their sub tion to their husbands as part of the new creation— creation of grace. The bitterness, the shame, the ire subjection have been washed away. A woman in Ch is no longer an enslaved but a free spirit who accepts necessities of existence with grace. And by a curi paradox the subjection thus accepted ceases to be subjection and becomes opportunity for free and ing service.

Similarly, husbands, empowered by the relation Christ to the church, will "nourish and cherish" th wives as their own flesh. This bold analogy, wh would require volumes to exhaust, says in essence t just as subjection is transformed by grace, so is do nance. The aim of the husband is no longer to exp his natural domination of his wife but to see her as opportunity for nourishing and cherishing. Gone is voluptuous, red-faced, and guilt-ridden lordship of m riage. Something new has come into being: protecti ness, gentleness, understanding, and compassion.

Grace thus gives the death blow to lust, not by stroying sexuality but by recreating it. Let us not i agine, however, that looking into the features of gra has forever exiled lust. The battle continues. The pl of light and shadow in our own faces testifies to t fact that our tenement is built over an abyss.

HAT BEGAN in 1936 as a mission in a loft in New York City's Chinatown is one of the quarter's leading Christian utions.

ue Light Chinese Lutheran Church (a regation of the Missouri Synod) has, comparatively short existence, served jority of the Chinese families and in- uals in the Chinatown area—whether e through advice on prenatal health or a Bible in Chinese and English. nized around a core of more than members, the church's activities ex- deep into the roots of the community.

ntil recently, the Rev. Louis T. Buch- er served as pastor of True Light Lu- an Church. He was assigned to the ch in 1936 on a temporary basis. But he church grew in strength and in- ce, his assignment developed into a anent one. Pastor Buchheimer has re- ly accepted a call to the Lutheran ice Center in the Philippines.

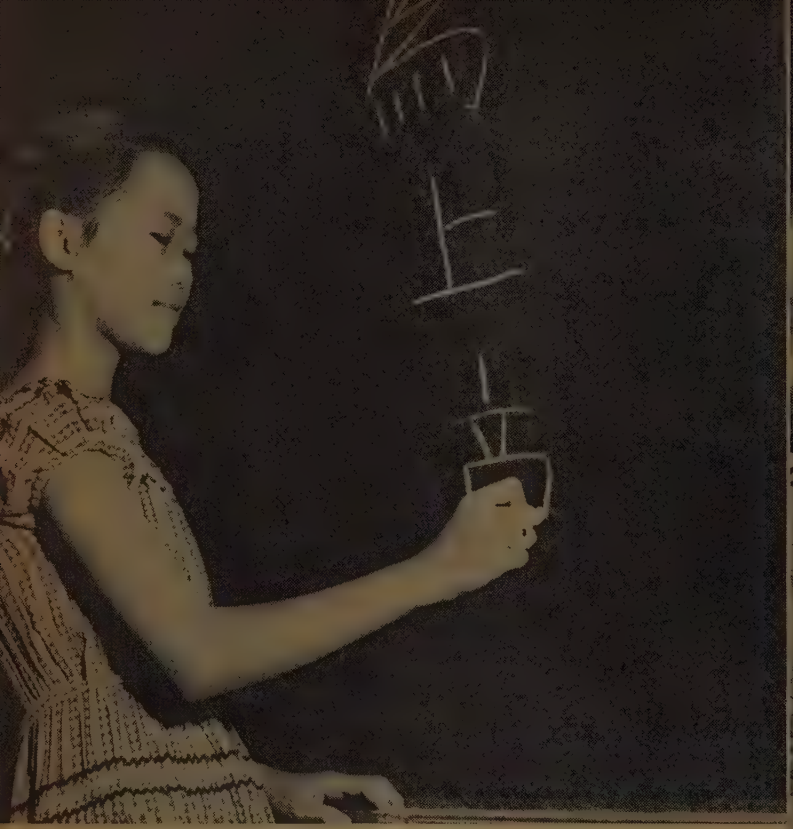
liss Mary Banta opened the first Chi- Sunday school in Chinatown in 1904, when True Light Church was estab- ed in 1936, she continued her work er its auspices. Although she never ried, she brought up and educated 14 nese girls and legally adopted one of n. Known as Chinatown's "angel of cy," she was the most respected white an in the quarter. She recently retired r more than 55 years of service.

here are 150 or more baptisms annual- only half of which are infant baptisms. Sunday school overflows with 500 dren, and about 200 attend a weekday nese language school. A gymnasium, ge, Boy Scout troops, and other activi- for young people bring people to the rch, although membership is not re- red for participation in the church's ivities.

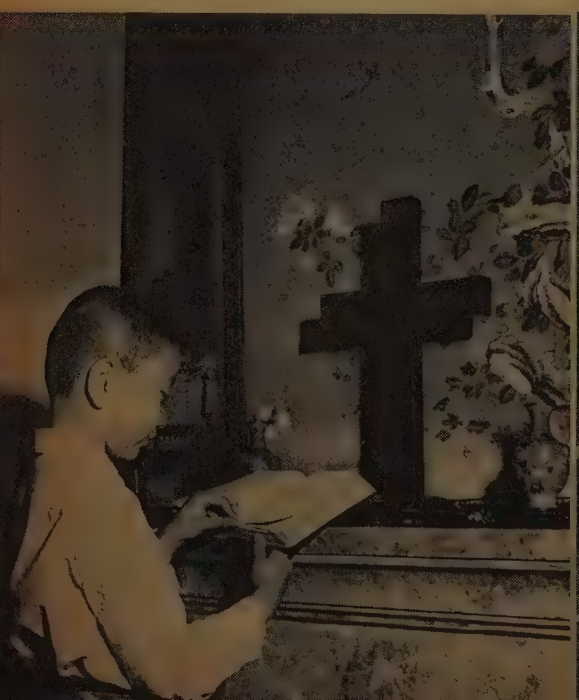
True Light's strength seems to lie in the cultural approach it has taken to the inese population. The architecture of church is Chinese in style. Young peo- are encouraged to learn the Chinese guage. A Chinese pastor shares the pul- . It is this which makes it the force in neighborhood that it is, and the entire inese community, whether members of church or not, regards the church as a nefit.

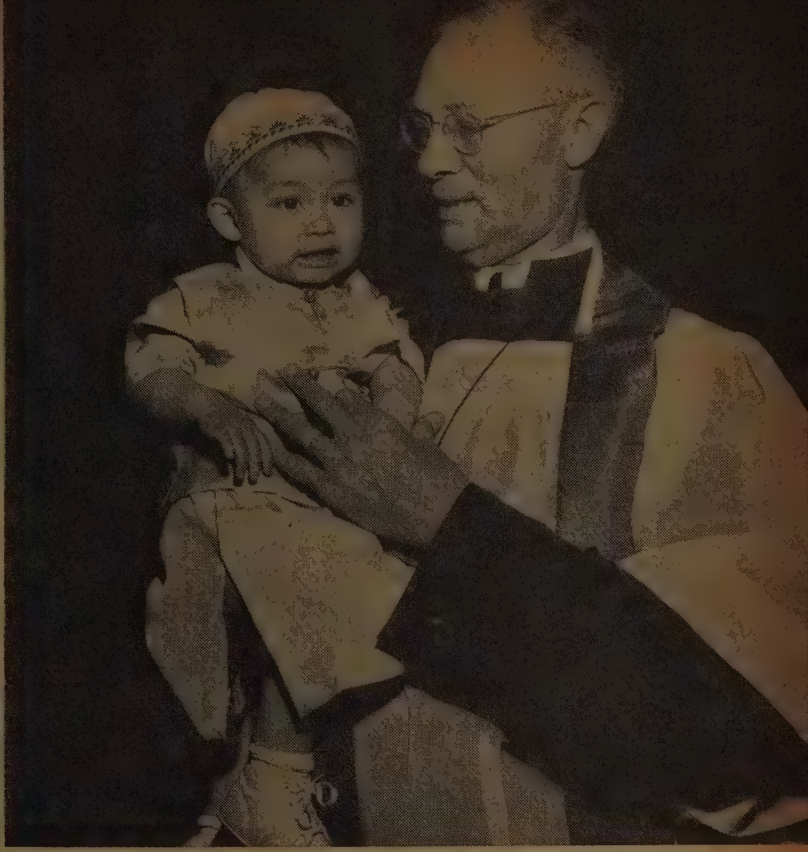
Pastors Louis T. Buchheimer and Paul Chang greet Mrs. Suel Ling Jung and her children, Eugene and Colleen. The architecture of the church has a Chinese motif.

Chinatown Church



Above, center: A moment of prayer during weekday Chinese school. Above: Sandra writes a Bible quotation in Chinese. Below, left: The Oriental motif of the altar can be seen in this closeup of Kenneth Chu reading the Chinese Bible. Below, right: Miss Mary Banta has more than 55 years of Chinatown mission work behind her. Here she brings a children's prayer book to the Chins.





Above: Pastor Buchheimer holds young Steven Roy Goon, who is about to be baptized at the True Light Church.
Below, left: Cubmaster Victor Chin gets a meeting of his Scouts under way. Below, right: Pastors Buchheimer and Chang in front of the main altar of the church. The altar is of jade, and the Chinese inscription is from John 3:16.

Photos by Al Barry from Three Lions, Inc

BOOKS *in Review...*

Loquacious Luther

WHAT LUTHER SAYS. Anthology compiled by Edward M. Plass, 3 vols., Concordia, $20.00.

The tremendous amount of effort which has gone into the preparation of this three-volume set of quotations from Martin Luther was made possible by a grant from the Board of Directors of the Lutheran Church—Missouri Synod. The Foreword states that "nothing like this anthology can be found anywhere in the English-speaking world. . . . This present set contains no less than 5,100 quotations . . ." These are carefully arranged alphabetically according to subject matter.

Without a doubt this type of approach to Luther study is open to not a little criticism. One periodical reviewed the set under the title, "Fragmented Luther." However, in justice it should be said that, for the average reader who is interested in Luther, it will be an invaluable reference work. It is possible to find quotations from Martin Luther on any and all subjects!

O.G.M.

Homo Sapiens Examined

WHAT IS THE NATURE OF MAN? The Christian Education Press, 109 pages, $3.00.

How does our American culture answer the question of the nature of man? This volume seeks to provide some answers through various images drawn from contemporary American life and thought. Sixteen scholars have been enlisted to survey a wide range of perspectives. They represent the natural and social sciences, literature, the arts and religion. Included in the group of writers are Protestant, Roman Catholic and Jewish orientations. Their papers are the product of the 1957 convention of the Religious Education Association.

The authors claim a common tradition in Judeo-Christian thought. However, they express varied tones of optimism and pessimism regarding the nature of man and his destiny. They share, nevertheless, the basic concern that educators must take seriously the secular images of man in our culture. Each author suggests what he believes these images to be in his own special field.

Perhaps the most lucid chapter is the one by Robert E. Fitch on the "Secular Images in Current Literature," an exciting description of the defiance of the "angry young men" and the "ecstasy of anguish" of the beat generation. The Biblical image of man in contrast to its contemporary rivals is dramatically sketched in the chapter by Joseph Sittler. He eloquently expresses the bi-polar task and concern of religious education as "mastery, on the part of writers and teachers in the field, of the character and affirmations of the faith, and a genuine involvement in the human circumstances to which that speech is addressed."

(The Rev.) L. E. HALVORSON
Minneapolis, Minn.

The "Old Girls" Talk It Out

THOSE LATER YEARS. Frances Avery Faunce, Crowell, 177 pages, $3.50.

The unusual interest in geratology in this age of longer living for more persons has brought us this book. In it three old friends —the tense Harriet, a former teacher, feeling unwanted in her daughter's home; radiant Mary, a widow alone in a big house; and the practical Frances (the author), a writer, lonely after the death of a close companion—get together at stated times to discuss frankly the dreaded prospect of having to go to a Home with a capital H. Their visits to two former schoolmates already settled at the Walden, namely Sue, the optimist, and Janet, the pessimist, give them a realistic picture of what is in store for them.

Together the five old ladies then take an inventory of the infirmities of old age, the advantages and disadvantages of a rest home, and the give and take necessary. The book thus becomes virtually a handbook for candidates for an old people's home. Bravely the "old girls" submit to a "Declaration of Dependence," written by Frances, and they eagerly listen to Sue who tells them that "it isn't what you have but what you are" that counts, that besides "having what it takes, you have to take what you have," that in "changing freedom for welcome benefits" you are "not defying old age but going along with it," that "entering a Home is a master stroke of independence if you do it willingly," and, above all, that a Christian faith is absolutely necessary for the "grace and good disposition" that makes the contented guest at a Home.

The style is simple and straightforward, hewing to the main line, in an obvious purpose, with no deviation for entertainment or embellishment.

MRS. MARTIN HEGLAND
Northfield, Minn.

The Wycliffe Translators

TWO THOUSAND TONGUES TO GO. E
Emely Wallis and Mary Angela
nett, Harpers, $3.95.

This is a most fascinating true story
reads like a novel. After starting, you
have to go on reading. Nothing but
love of Jesus expressed in love for s
could ever bring men and women to
the lives and do the work recorded in
book.

It is a matter of going in to live
native tribes in Mexico, in Peru, in Bol
in the Philippines, in Australia. To live in
jungles with only occasional contact
civilization. And all in order to get t
languages and dialects down into wri
and then to translate the New Testam
that those who never heard may hear
live. This is the task of The Wycliffe Tra
lators. The moving spirit in this great mo
ment has been William Cameron Tounse
Through his vision of the great need he
inspired hundreds of young men and wo
to give themselves to this task. A school
linguistics and centers of language st
was established, taking hundreds of tra
lators into many countries and tribes.

As you read this book you are astonis
that there yet exist so many tribes with
as much as a written language, even
lands as close to us as Mexico and Cen
and South America. The book is richly
lustrated with pictures from the various fi
and with artistic drawings.

O. GORNITZKA
Minneapolis, Minn.

A Schoolteacher Rebels

IN LITTLE PLACE. Grace Irwin, E
mans, 216 pages, $3.50.

Miss Irwin's novel tells of the con
between the truly human person and
educationist bureaucrat bent upon intellect
and social levelling.

The heroine, an attractive Toronto sch
teacher in her middle but very active fort
presents quite a study as to what is h
pening in our modern way of life . . .
ticularly in modern education. She challen
the radical changes that have come ab
in both home and school.

The author has shown real skill in bu
ing her characters with compassion and
derstanding. I recommend the reading of
Christian novel which points out quite gra
cally one of the basic conflicts of our ti

MRS. A. L. ABRAHAMSON
Canton, S. Dak.

Correspondence

ıere IS Mondovi?

hope the last sentence of "Intro- ng the Parsonage Family" was a print and that the German-born, erican-educated Norwegian didn't ally think she was in "northwest- Wisconsin" when she was in Mon- i!!! It is really way, way south of middle line or I'll eat my Rand Nally!

H. L. Pederson
Long Beach, Calif.

e the "Retired"!

wonder if pastors are availing nselves of the mature preaching ice of our retired pastors. If we not using them during our vaca- s and other Sundays we are gone n our pulpits because of commit- , PTR's, or for educational pur- s, we are denying our people the ad- ntages of the meditative and con- plative maturity of these elder pherds.

My conclusions, based on personal ervations, are an after-reflection of great contribution a retired pastor de at our church this August.

His good will, friendliness, and Gos- messages are having an ever-widen- influence daily.

May our Lutheran churches use to increasing extent these "saints in irement."

(The Rev.) Norman Anderson
St. Paul, Minn.

Earn or Not to Earn

At regular intervals someone comes th a flat manifesto, or its equiva- t, that to earn money in or for the urch is sin, but never has any proof, olical or otherwise, been offered. The anifesto of the Luther League of merica of the ULCA even includes washes by young people as a "must- t." Why is it perfectly proper for her to wash the car at his station d give the money to the church, t it is regarded as sin for his son and his companions to wash a car at the same station, or another station, or at home, and give the money to the church?

In these matters, as in all matters, it is the abuse of a blessing that makes it a sin. Gluttony is the abuse of food. Drunkenness is the abuse of drink. Laziness is the abuse of time. Adultery is the abuse of sex. Let us remember this applies to all things.

My compliments to Karl A. Olsson and his "Light Dappled With Shadows," but may I say that choosing a nice place to eat, in preference to one not so nice, is hardly a proof of gluttony. Undoubtedly he, as well as the rest of us, would rather have "crepes suzette" at General Jackson House, than to have cold pancakes on Washington Avenue. This makes none of us gluttons.

Martin T. Jenson
Dallas, Texas

She Likes Olsson

► In Lutheran Herald September issue I read with indignation Ed Lehrbass' letter in the correspondence section. I think that he stated his own sins very well in his first paragraph.

Ralph Waldo Emerson in his "law of compensation" makes my point even clearer. "A man cannot speak but he judges himself. With his will or against his will he draws his portrait to the eye of his companions. Every opinion reacts on him who utters it. It is a thread ball thrown at a mark, but the other end remains in the thrower's bag."

As for "Light Dappled With Shadows" it is a monument to the admonition: "Be ye wise as serpents but harmless as doves." If Mr. Lehrbass fancies that such writing is conducive to educational doldrums—there is Pearl Buck School—there—you can't get much simpler. I suspect book burning would be more to his liking however.

I read with great interest Karl A. Olsson's "Gluttony and Conviviality." I like his sociable Christian faith—and agree with him entirely.

I love the Herald. May God continue to bless you with such good writing.

Mrs. Peter Olin
Springfield, Ore.

Both . . . And . . .

► Permit a military chaplain to share some views on Christian education gathered during a year of active duty.

First of all, it is quite obvious to me that in terms of religious conviction and loyalty, soldiers whose religious training has been limited to Sunday school are, on the average, inferior to those who have attended a parochial school or Christian day school. This is a decided inferiority.

Further, it is also pretty plain that among Lutherans, men of those synods with a large number of Christian day schools surpass those of synods that have no significant system of such schools. This is the truth, however unflattering that may be for us.

A sign of a living Church is the ability of self-criticism and change of old policies. To me the above facts say plainly that the day is past when the ELC can afford to ignore the opportunity to place Christian day schools in strategic places throughout the synod.

I have personal reason to give thanks both for the Sunday school and for the colleges which we support. Both systems ought to be improved and strengthened, as indeed they are being strengthened. The question ought not to be *either* colleges and Sunday schools *or* Christian parish schools. The challenge is *both . . . and.*

Certainly, that would mean a new kind of sacrifice; that we can't afford it I find hard to believe after reading Paolo Lucchesi's account of the struggles of poverty-stricken Italian Lutheran congregations to establish schools. That parish schools are an evasion of Christian responsibility to the public schools I find hard to believe also, although if that were the case, Christian parents ought to feel at least as heavy a burden for their children as for the public schools.

Omar Kaste
Fort Bliss, Texas

For the Family Altar

J. R. Hester

Toward the Twenty-Third Sunday After Trinity

Famous Founta

The Epistle: Philippians 3:17-21 • The Gospel: Matthew 22:15-22

Monday, October 26

GOD'S HAND

Psalm 36:9

For with thee is the fountain of life.

This is the conviction of the writer of this Psalm. He begins by speaking of the evil that men do, and the results of it. Then he turns to the goodness and the love of God, and he says, "For with thee is the fountain of life." God's hand is full of love and mercy, and when He opens it for His believing children there flow forth refuge against the Enemy, and an abundance of all that is needful for life. Those who know God's hand have come into the best life man can have.

By Your hand we are saved, O God, for Your hand was pierced; by Your hand we are blessed, for we know the benediction of Your peace; by Your hand we are secure, for we believe that You are the eternal Father. In good measure let our hands serve You here below because we know of the fountain of Your love. Amen.

Tuesday, October 27

IF YOU KNOW

Proverbs 13:14

The teaching of the wise is a fountain of life.

"If you know the truth," says the Word, "the truth shall make you free." Here is the source, the fountain that gives the knowledge needful for life and eternal life. There is all manner of information being expended, including wild guesses, even in areas where man is completely ignorant unless he turns to the Word. Here we must go for the "one thing needful," that cannot be taken away, for it comes from the spring of life that God has provided. And this is made available to us.

It is our prayer, O Lord, that we shall know the joy of drinking deep of Your Word, that we may grow in grace and knowledge. That we may have the good counsel of those who have tasted life and have been sustained by Your Word, we are grateful. Give us the wisdom to listen when wisdom speaks. Amen.

Wednesday, October 28

COMPELLING RESTRAINT

Proverbs 14:27

The fear of the Lord is a fountain life.

Anything that preserves life also p motes it; that which prevents evil m also at the same time provide a clim for that which is good. The fear of Lord—the childlike fear that resides the hearts of His own, is a restraint t serves to keep alive the new life in H There is no need for slavish fear in t relationship, for it is out of love t we show obedience to Him who has gi us life. This is a fountain whose wat are never bitter, for they flow out of lo

This fountain, O God, seems so strar to those who have not found in You complete answer to their need for pea Lead those who know the goodness this fountain to show in their lives h the exercise of Christian restraint mea the expression of true joy; not repressio but expression. In Jesus' Name.

Thursday, October 29

CISTERN BUILDING

Jeremiah 2:13

"They have forsaken me, the fountain of living waters, and hewed out cisterns for themselves."

Jeremiah's picture language conveys a truth common to his day and ours. Always there is the threat of not only neglecting to draw upon the fountain He has provided, but to replace it with another source of life. A "cistern," Jeremiah calls it. One is "living" and the other is "stagnant." Subsisting on a stagnant water supply brings its own results. Any reliance shown on things less than God, sometimes promoted as being better than God, or making more sense, is cistern building.

We cannot continue long, dear God, across the waste places of this life without the presence of Your fountain, and its refreshing waters. Help us to seal off the cisterns that recommend themselves to us. With You is life and health and growth. Amen.

Friday, October 30

THE CLEANSER

Zechariah 13:1

"There shall be a fountain opened . . . to cleanse them from sin and uncleanness."

Here the prophet speaks of what was coming in the future. He was prophesying the advent of Christ, who was to save the people from their sins. Christ is the fountain whose waters wash away sin and all uncleanness. That is His power. In Him we are made clean. We sing, "Thou of life the fountain art." If we know our need of cleansing we will let the waters of this Fountain do their effective work in our hearts.

We thank You, gracious Father, for answering the problem of soil, the deep soil of sin, by sending Jesus into the world to fulfill all righteousness and to take on Him our guilt, so that when we believe on Him we are given righteousness, our soil is covered with His whiteness. In the Name of Christ. Amen.

Saturday, October 31

ETERNAL FOUNTAIN

Revelation 7:17

And he will guide them to springs living water.

A spring makes a person think of li and it certainly is not strange that t Book of Revelation uses the spring setting forth the nature of things eternal life. There will be "springs of li ing water." From the time of the proph and psalmists, from the lips of Jesus, t imagery of the fountain is used, wh speaking of the Source of life, and he we find it mentioned again when t heavenly home is being described. Tho who know the Fountain and depend upo it now, shall have the Fountain eternall

Make alive in us, O Father, the word of Jesus: "Whoever drinks of the wat that I shall give him will never thirs the water that I shall give him will b come in him a spring of water wellin up to eternal life." May we draw upo this, and live! In Jesus' Name. Amen.

rns Against Hyper-riticism of Labor

.abor does not misuse its power," ted Dr. John R. Mutchmor of nto, secretary of his denomina- s Board of Evangelism and Social ice, at a Conference on Evangel- of The United Church of Christ. While it is granted that there are e bad apples in the labor barrel, not to be alleged that labor as hole is rotten," he said. "Over 90 cent of all labor activities are rep- le and good."

oting that organized labor today comes the church's interest and " Dr. Mutchmor urged that the ch "help labor strengthen its code thics" and "support labor as it s to organize the ever-growing y of white collar workers."

et our witness extend to the tough es where a better record is to be ten on docks, among teamsters and r sections of the more bedeviled r groups," he added.

t German Protestants ace Gloomy Future

October 7, the tenth anniversary of proclamation of the Soviet satel- government in East Germany, ked the close of a decade which has nessed the greatest annihilation e of Protestant organization and h since the Reformation.

When the war ended in 1945, this ost solid Protesant part of Ger- ny contained 14,000,000 Evangeli- . Although many were only nomi- ly church-affiliated, they at least d generous church taxes and reared ir children in a belief in God.

Today the membership in the former e Churches has been reduced by rly two-thirds. Two million have l to the West from the only gov- mental area that acknowledges a s of population during the past ten rs. Others have been forced by ere Communist pressure to resign m the Churches. On top of all this, re has been a massive shift from the Christian faith to Communist adherence, particularly among younger people, prime targets of red anti-religious propaganda.

As East Germany's Communist rulers announced plans for celebrating the ten years of existence of the "German Democratic Republic," one Protestant church superintendent predicted that "in the immediate future, 50 percent of all preaching places will be without pastors."

During the first years of the East German government, the Church leaders were united in resistance. Protestants continued the "witnessing even to martyrdom" developed under the Hitler terror. But the Soviet rulers found a way to break up this united resistance of the All-German Church by refusing to deal with any church leaders who did not reside as citizens of the German Democratic Republic.

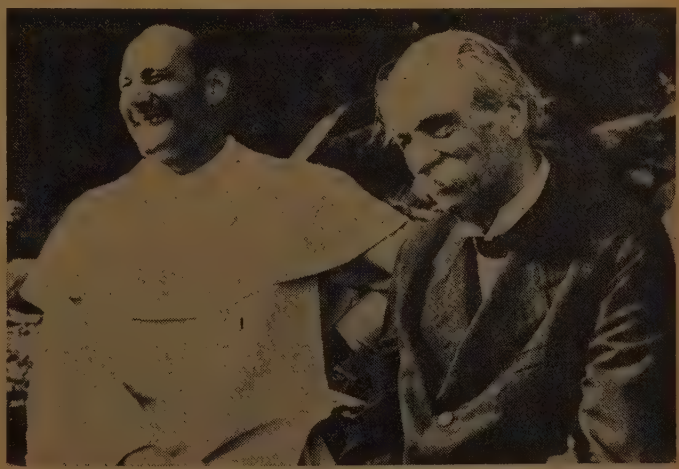
One measure of their success is that baptism and confirmation are today matters of courageous witness. Only deeply convinced families risk the political blacklisting of being known as practicing Christians. East German churchmen acknowledge that of the vast pre-Hitler edifice of 14 million members scarcely a million and a half practicing Christians remain, and even this small number is decreasing.

Meanwhile, the ten years of Communist dictatorship has seen the transition of the Church from a state of opulence to that of grinding financial insecurity, with church taxes no longer collected by the state and 30 per cent of the total church income now derived from those who pay voluntary taxes.

Danes Honor Schweitzer

Dr. Albert Schweitzer, celebrated philosopher and medical missionary in French Equatorial Africa, was presented with the Sonning Peace Prize for his outstanding contributions to European culture.

The presentation of the prize, which was established by Copenhagen University with funds bequeathed by the late C. J. Sonning, a Danish editor, was made at a ceremony in the university attended by Danish Prime Minister Hans Christian Hansen. With it went a gift of $14,300 for Dr.



—RNS Photo

PEACE PRIZE WINNERS MEET—Meeting for the first time recently were Father Dominique Georges Pire and Dr. Albert Schweitzer, who entertained the famous Belgian priest in the garden of his modest villa at Gunsbach in the Alsace region of France. Father Pire has exchanged letters with the renowned humanitarian and philosopher for about five years. Both are winners of the Nobel Peace Prize.

Schweitzer's hospital work in the African jungles.

At another ceremony held later at Christian Christinaborg Castle, Mr. Hansen presented the 84-year-old Alsatian-born humanitarian with a check for $140,000. This was part of the receipts from a Danish film depicting Dr. Schweitzer's work in Africa.

Speaking at the university ceremony, Professor Soeren Homn, dean of the faculty of theology, described Dr. Schweitzer as "a saint" and "the great exception among us—a man who has served love and truth all his life, but has gone about doing so in his own way."

Red Teachers Lament Christian Training

Early religious training, instilled in pre-school youngsters by their parents, is making the atheist's task "far from easy," a Communist teacher complained in Budapest.

"The child, when he enters school, does not carry with him a "virgin soul free from extraneous influences," lamented Istvan Csato in a Hungarian radio broadcast. "He carries with him all the influences of his home and surroundings, both good and harmful," he said.

"Delusions inherited from the old society, and deliberately or unwittingly implanted in the child's mind by adults, mistaken religious beliefs and superstitions, the colorful mysticism of religion and the blood-corrupting poison of nationalism," Mr. Csato declared, "cling to the texture of the child's soul like thistledown.

"Often the teacher has to peel off thousands of threads of idealist, and, above all, religious ideology from the child's soul. At the same time, he must immunize, day to day, the pupil's mental and emotional world against non-scientific and harmful concepts with the aid of the scientific facts provided by the Marxist, materialist ideology."

Mr. Csato urged all Hungarian teachers to spare no effort to educate children in a non-religious, Marxist spirit, in order to help them "grow up into good Communists." The government will help in every way possible, he promised.

—RNS P

RECORDING AMAZON SONGS—Two young American linguistic missionaries record the songs of Ocaina children in the Amazon jungle after spending several years gaining the tribe's confidence in their campaign to master an unwritten tongue. The missionaries, sent out by Wycliffe Bible Translators, Inc., are Beverly Holcomb of Arkansas (left) and Ilo Beach of Iowa.

Bishop Lilje Named Visiting U.S. Professor

Bishop Johannes Lilje of Hannover, chairman of the United Evangelical Lutheran Church in Germany (VELKD), will serve as the Harry Emerson Fosdick Visiting Professor at Union Theological Seminary in New York for one semester starting in January, 1960.

Originally appointed for the second semester of the past academic year, he was unable to fill the post at that time because of emergency responsibilities in Germany.

A former president of the Lutheran World Federation and member of the World Council of Churches' Central Committee, Bishop Lilje has headed the Hannover regional Church since 1947.

During World War II he was charged by the Nazis with high treason for expressing his Christian convictions and remained in prison under sentence of death for eight months until his liberation by American forces in 1945. He had come into conflict with the Hitler regime as early as 1933 while serving as general secretary of the Student Christian Movement in Germany.

As Fosdick Professor at Union Seminary, Bishop Lilje also will visit other seminaries and educational institutio throughout the U.S. The professors was established in 1953 by a gift fr John D. Rockefeller III to honor former minister of New York's Riv side church for his contributions teacher, preacher, writer, and co selor.

Rush Church Aid to Typhoon Victims

American Protestant and Rom Catholic relief agencies, which wo co-operatively in aid distribution p grams in Japan, rushed a plane load 17,000 pounds of supplies to victi of the worst typhoon in the countr history.

The supplies, consisting of foo clothing, blankets, and medicines, co prised the initial shipment to the d aster areas by Church World Servi overseas arm of the National Coun of Churches; Catholic Relief Servic National Catholic Welfare Conferen and the American Friends Servi Committee (Quaker).

Hardest hit by Typhoon Vera w the Nagoya area of central Honsh Heavy winds, floods, and landslid took a national toll of 1,800 dea more than 1,950 missing, almost 9,0 injured, and 970,000 homeless. Dam age was estimated at $112,000,000.

Among Lutherans

Stories Listed

pe John XXIII, his call for an enical Council, and the Roman olic Church's wooing of Eastern odoxy were cited by a Lutheran r as the major religious news s of the past year.

e list was compiled by Dr. Albert tauderman of Philadelphia, as- te editor of *The Lutheran*, weekly magazine of the United Luther- Church in America.

is summary of "The Year in the rches" was a feature of the 46th

---

MANAGERS, EDITORS ELECT

presentatives of the Lutheran Church— ouri Synod were named the top of- s of the National Lutheran Editors' Managers' Association at its meeting. president of their respective groups, editors' section re-elected Dr. Lorenz ankenbuehler of the Lutheran Witness, the managers' section elected Otto A. of Concordia Publishing House. -elected by the editors were, as vice dent, Dr. Albert P. Stauderman of delphia, associate editor of The Lu- n (ULCA), and, as secretary, the Rev. iam H. Gentz of Minneapolis, associate r of the Lutheran Herald.

e Managers elected Frank Rhody as president and William Pepper as tary, both of the United Lutheran Pub- ion House at Philadelphia. Named n as treasurer was Birger Swenson of Augustana Book Concern at Rock Is- , Ill.

---

ual meeting of the National Lu- an Editors' and Managers' Associa- held in Hancock, Mich., Sept. 4.

ther top stories in religion listed Dr. Stauderman included: the ten- s between church and state in East rope, the issue of a Roman Catholic president, court action on prayers Bible reading in public schools, day closing laws, growth in church mbership, the rise of liturgical vements, and religious reaction to mier Nikita Khrushchev's visit to United States.

he editors' section of the associa- discussed but took no formal ac- on the implications surrounding possible candidacy of a Roman holic for president.

he feeling of the majority seemed be that presidential candidates uld be judged solely on their quali- tions for the office without regard their religious affiliation.

This attitude was summed up in the observation of one editor who declared that "rather than endanger the great fabric of freedom in this country, which includes the Bill of Rights, we ought to be willing to see a Roman Catholic nominated or elected as president."

The editors agreed that they have an obligation to acquaint their readers with the claims, teachings, and principles of the Roman Catholic Church in the event a Catholic is nominated for the presidency.

Dr. Grumm Dies

The Rev. Arnold H. Grumm, 65, honorary vice-president of The Lutheran Church — Missouri Synod, died Sept. 24. of lung cancer. Elected to the first vice presidency of the 2,500,000-member Missouri Synod in 1956, Dr. Grumm for reasons of health withdrew himself from consideration for elective office at the Synod's 44th regular convention held in San Francisco last June.

Prior to his service in the second highest office of The Lutheran Church —Missouri Synod, Dr. Grumm held other synodical positions. He was second vice president (1953 - 1956); fourth vice president (1950 - 1953); and president of the North Dakota District of the Synod (1933-1950). He was pastor of First Lutheran Church in Fargo, North Dakota, for thirty years (1926-1956).

Cornerstone Laying Set

November 1 has been designated for the laying of the cornerstone of the new Pacoima Memorial Lutheran Hospital, Pacoima, Calif. Members of churches belonging to eight Lutheran synods in the San Fernando Valley are represented on the Board of Directors who will operate and manage this new 100-bed hospital.

Two-thirds of the total cost of $2,500,000 for the hospital is being paid for with federal and state funds.

Lutherans Won't Let Methodists Take Blame

With tongue in cheek, leaders of the United Lutheran Church in America confessed that they did not know what the Methodists have been doing to the old J. Pierpont Morgan mansion in New York.

But Dr. F. Eppling Reinartz, secretary of the ULCA, which has its headquarters in the 106-year-old brownstone, now known as the Lutheran Church House, invited the author of an article in the October issue of **Holiday** magazine to stop in for a visit some time.

Stephen Birmingham, writing "A Commuter's Lament" in the magazine's special New York issue said ". . . I want to continue on, uptown, to see what the Methodists have done to the Morgan mansion (last time I was by there they were doing something to the back of it, and the lovely garden was full of wheelbarrows, confirming my suspicions that the Methodists would not care for that house the way I would, if it were mine)."

"Come up and see us some time, Mr. Birmingham," said Dr. Reinartz. "We don't know what the Methodists might have done with the mansion, but we Lutherans like it and its location so well that we have built an addition to it to prove that."

The denomination acquired the mansion from the Morgan estate in 1944. "You will find most of its earlier beauty and grace preserved and some of it enhanced, including the garden," Dr. Reinartz wrote the article's author. "What was once merely a drawing room is now an edifying chapel. What was once the symbol of material wealth is now a kingdom power-plant.

"Within these strong and graceful walls, a continent-wide Christian enterprise involving nearly 2,500,000 who in 1958 spent almost $110,000,000 to prove their faith in it, centers.

"Yes, Mr. B, do walk in to see us on that stroll which your nostalgia is urging you to take."

Texas Home Dedicates

The Clifton Lutheran Sunset Home, Clifton, Texas, celebrated its fifth anniversary by dedicating a new building on Oct. 4. Included in the new construction is an infirmary, offices for the home, a dining area and front porch, and two large wings which will accommodate 48 residents.

Dr. Marcus Rieke, new president of Texas Lutheran College, was the speaker at the dedication festivities.

New College Faculty

One hundred and forty-five faculty members have been added to the rosters of ELC colleges. The following is a complete list of those who have joined the faculties since last fall, most of them new recruits for the present school year:

Augustana College, Sioux Falls, S. Dak.

R. David Berg, Christianity; Joyce Bloem, Director of Nursing; Flora Grinde, Deaf Education; Mrs. Elisabeth Hartman, Spanish; Carvel Johnson, Admissions, Councellor; Evelyn Johnson, Assistant Registrar; Thurston Johnson, Strings, Town & Gown Orchestra; Fred Kohoutek, Education; T. Herman Keahey, Woodwinds; John Mattson, Education; Marilyn Olsen, English; Clara G. Roe, History; Dilwyn Rogers, Biology; Marcella Schlicht, Education; Roland Schwandt, Vice President for Development.

Concordia College, Moorhead, Minn.

Mr. Beverly Anderson, Education; Mrs. Elva Bergseid, History; Harald Dordal, Education, Director of Student Teaching; Mirdza Eglitis, Modern Languages; Edward Ellenson, Admissions Counsellor; Mrs. Barbara Erickson, Biology; Fern Florey, Business Education, Secretary to President; Erhard M. Friedrichsmeyer, Modern Languages; Arne Garness, Mathematics; Gerhard K. Haukebo, Education; Richard E. Holden, Psychology; Ruth Johnson, Education; Sherman Johnsrud, Philosophy; Donald Jorve, Assistant Librarian; Richard J. Koppitch, French; Donald Kraus, Coordinator of Athletics; Gootfried Georg Krodel, Religion; Dale Miller, Speech, Drama; Wallace Pottenger, Resident Head, Brown Hall; Dr. Walther Prausnitz, Cello; Marion Ronsberg, Resident Head, Fjelstad Hall, Coordinator of Social Activities; Mrs. Grace Swanson, Director of Health Service; W. E. Warburton, Economics.

Luther College, Decorah, Iowa

Allan E. Bergland, Economics, Business Administration; Maxine R. Berntsen, English; Odell M. Bjerkness, French; Constance E. Dahl, Secretary to the President; David L. Fadness, Admissions Counsellor; Beatrice Peterson Finanger, Resident Head, Larsen Hall; Lane D. Grant, Physics; Knut T. Gundersen, German; James S. Hamre, Bible, Religious Education; Erling M. Hansen, Music; Glenn D. Jacobsen, Biology, Chemistry; Robert W. Jenson, Bible, Philosophy; Guy Johnson, Piano; Eunice M. Kjorlaug, Business Education; Earl J. Leland, History; Maurice Monhardt, Music; Evelyn Nappe, Recorder; Eldred J. Nesset, Assistant Director—Centennial Development Fund; Mrs. F. E. Reishus, Resident Head, Brandt Hall; Norlin E. Rober, Mathematics, Pre-Engineering; Helena C. Salaverria, Spanish; Malcolm K. Westby, Music; DeWayne W. Winterlin, Spanish; Hilda Winquist, Resident Head, Olson Hall.

Pacific Lutheran College, Tacoma, Wash.

Charles D. Anderson, Chemistry; George E. Arbaugh, Philosophy; Victor R. Belcher, History; Gladys Bergum, College Nurse; P. Louis K. Christensen, Music; Helen C. Cook, Library Reference Assistant; Jeanne Craig, Economics and Business Administration; George R. Elwell, Art; Sidney C. Engeset, Art; Warren Garlington, Psychology; James M. Hagen, Psychology; Irene Hair, Education; Clay Huntington, Economics and Business Administration; Calvin Knapp, Music; John O. Larsgaard, College Pastor; Shirley A. Mac Isaac, German; Willard A. Mainord, Psychology; Clara F. Nelson, Housemother; Sherman B. Nornes, Physics; Robert Olafson, English; Dorothy K. Payne, Music; Charles Peterson, Economics and Business Administration; Robert E. Pierson, Economics and Business Administration; Clarence J. Potratz, Mathematics; Agnes M. Shafland, Housemother; Trygve O. Svare, Religion; Phyllis Templin, Physical Education; Rhoda H. Young, Physical Education; Dwight J. Zulauf, Economics and Business Administration.

St. Olaf College, Northfield, Minn.

Tom A. Crockett, Major, AF ROTC: Robert N. Crossley, History; Ora Conley Dreher, Home Economics; Elida Engebretson, Health Service; S/Sgt. John A. England, AF ROTC; William F. Gadbois, M/Sgt., AF ROTC; Charlotte Martinson Gronseth, English; Bessie L. Gulbrandson, English; George L. Hardgrove, Chemistry; Georgiana Harwood, Sociology; Jean Jensen, Physical Educ
Mary E. Jensen, Nursing; Paul K. Jo
Philosophy, Religion; Julius J. Kinard, M
AF ROTC; Arvilla Kobernusz, Biology;
cy K. Koons, Assistant—Dean of Wo
Head Resident, Mohn Hall; John H.
Speech; Joan Daniels Pedro, Home Eco
ics; Lloyd H. Person, French; Alma
Petersen, Health Service; Dorothy Rin
Nursing; Douglas G. St. Angelo, Po
Science; Merlyn Satrom, Religion; Eth
Schultz, Nursing; Arvid N. Skogerboe
ROTC Air Science; Eugene C. Sneary,
ish; Eunice Refsell Soonpaa, Nursing; D
Swenson, Freshman Football Coach; Ro
N. Swenson, German; Donald L. Tolle
Psychology; William D. Wolkin, Psych
and Sociology.

Waldorf College, Forest City, Iowa

Osborne Bruland, Acting Librarian;
Odvin Hagen, Director of Alumni Relat
Dale Huse, English; Clarence V. John
Social Science, Science; Mrs. Kenneth Mi
English; Edward Pixley, English, Sp
Dramatics; Carl Sande, Art; Erik Sovik,
man, Social Science.

Camrose Lutheran College, Camrose, Alta., Canada

Karel Lunde, Dean of Boys, College Pa
Athletics; Geneva Mauseth, English; Jame
Neff, Music; Mavis Pederson, Commer
Darryl Pedoll, History; Ramona Vax
Secretary; Gerald C. White, Chemistry,
ligion.

Lutheran Collegiate Bible Institute, Outlook, Sask., Canada

Beth Lodoen, French, Composition, S
Studies; Verna Pederson, School Nu
Health.

Augustana Academy, Canton, S. Dak.

Joanne Hanson, Dean of Girls, Social Scie
Kent Johnson, Dean of Boys, Social Scie
Clifford Paulson, Science, Ass't Coach;
E. Peterson, Principal, Business Educat
James H. Meachen, Public Relations Direc
Sylvia Berge, English.

PARISH HALL ADDED—Midland Church, Midland, S. Dak., dedicated this new parish hall addition to its church on Oct. 4. The Rev. J. David Larsen of Rapid City, S. Dak., conducted the dedicatory rites. The first unit of the church was purchased in 1930 from the Presbyterians. An addition and basement were built in 1950. The new construction includes a fellowship hall, a pastor's study, and kitchen and heating facilities. Midland Church is part of a four-church parish served by the Rev. Arvid Myhrwold.

es of Address for ELC Pastors

Braaten, St. Olaf Lutheran Church, ge St. and N. St. Paul, Austin, Minn.,

. Brandt, Route 2, Box 150, Everett, gton, 10-12-59

. Carlson, 82 Harris Rd., Princeton, 9-1-59

B. Eid, 4235 Dupont Ave. S., Minne-, Minn., 10-1-59

ld Emerson, 4117 Chicago Ave., Min-, Minn., 9-15-59

ne L. Fevold, 1995 Skillman Ave. W., l 13, Minn., 9-22-59

iit O. Graves, 1416 S. 6th St., Brain-inn., 9-25-59

ld Gregerson, Nezperce, Idaho, 9-15-

'. Hanson, Seneca 510-201, Mexico 5, 9-21-59

. Jensen, Barker Ave. and Reiss Rd., 67, New York, 9-1-59

and T. Johnson, Lyle, Minn., 9-1-59

d M. Karlstad, 4802 N. 27th St., Ta-7, Wash., 9-15-59

av Kopka, Jr., 125 N. Dubuque, Iowa a., 9-1-59

A. Lee, Caixa Postal 945, Londrina, , Brazil, S. Am., 9-21-59

Leiv, Rua Rocha 318, Apt. 53, Sao Brazil, S. Am., 9-14-59

A. Lexvold, Apartado 2240, San Jose, Rica, 9-11-59

old Lund, 130-72nd St., Brooklyn 9, 7-1-59

L. S. Mathre, 2042 Monterey Dr., , Wash., 9-9-59

rt Molberg, 909 N. Highway St., , Minn., 9-15-59

A. Olson, 822 Cedar St., Alexandria, 10-1-59

K. Randoy, Rte. 1, Box 13, Silverdale, , 8-1-59

a Ritland, 1821 Benton Ave., Eau Wis., 9-24-59

er Ruud, 3257 Payne Ave., San Jose, 9-15-59

vell J. Satre, 2440 N. Hamline Ave., ul 13, Minn., 9-15-59

G. Sherve, 1010 9th St. S. E., James-N. Dak., 9-1-59

bert M. Singer, Lennox, S. Dak., 9-20-

ring checkroom efficiency
he church and Sunday
ool. Keep wraps in an
erly manner—aired, dry
"in press". No. 3 wall
s come in any length to
4 spaced coat hangers and hat
es per running foot. Mount on
l at the desired height for each age group.
he 5 ft. Portable No. 50 Checker accommo-
es 50 people, goes wherever needed on large
l-bearing-swivel casters. Answers the wraps
blem, in vestibules or for meetings, dinners,
. Efficient, sanitary, fireproof and quality
lt for lifetime service of welded, heavy gauge
el with square tubular columns.
Write for Bulletin CK 640
Wardrobe units for every church need including portable umbrella and overshoe racks for entrances, and storage racks for robes.
VOGEL-PETERSON CO.
The Check Room People
1127 West 37th Street, Chicago 9, Illinois

CORRECTION

The Lutheran Welfare Conference will be held Nov. 4-6, 1959, at the Leamington Hotel in Minneapolis, not Nov. 3 and 4 as previously announced.

Announcements

Silver (regulation size) **Communion set** will be given to some young congregation willing to pay postage. Write Mrs. L. J. Lycan, R. 1, De Pere, Wis.

Home Mission church needs 100 Concordia hymnals, reasonably priced. Will pay postage. Write Pastor Donald Tigges, Plains, Mont.

Goodhue Ct. WMF, Oct. 30, Land's Church near Zumbrota, Minn.

Minneapolis Ct. WMF, Oct. 26, Victory church, 4301 Thomas Ave. N.

Parish Conservation Service

The merits of the propositions advertised below have not been investigated and the Parish Conservation Service assumes no responsibility in the matter. Send your ads and communications to: The Parish Conservation Service of The ELC, 422 South Fifth Street, Minneapolis 15, Minnesota. There is no charge for this service. (Refer to ad number when inquiring.)

FOR SALE

Farms

116-acre East S. Dak. farm, 40 rds from town with ELC church. Good soil, almost all tillable. Modern house, large dairy barn, good granary, nearly new hog house and garage. 636-1A

160-acre farm with new modern 2 bedroom house. Good location, Cent. Minn. $18,000. Small down payment. 636-2A

320-acre farm, S. Cent. S. Dak. 190 acres under cultivation, bal. pasture and hay. Will consider renting it. 636-3A

This is Church Paper Month

RENEW YOUR Lutheran Herald SUBSCRIPTION NOW

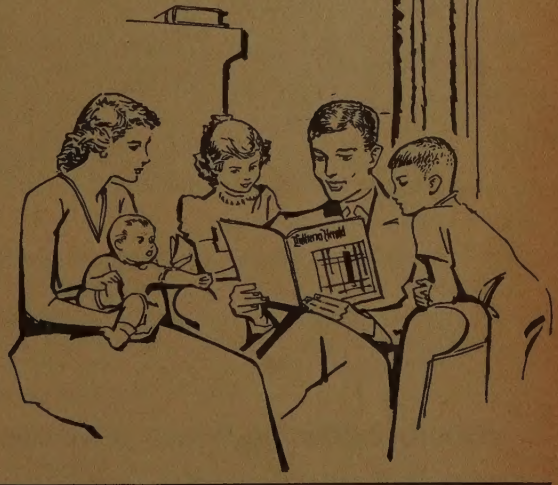
TO STAY ABREAST of important church union developments . . . to keep in touch with the world-wide work and fellowship of The Evangelical Lutheran Church, you'll want the Lutheran Herald coming to your home every week.

Contact your pastor or the organization handling the subscription campaign in your church. Part of every subscription price is retained by the local committee in your church.

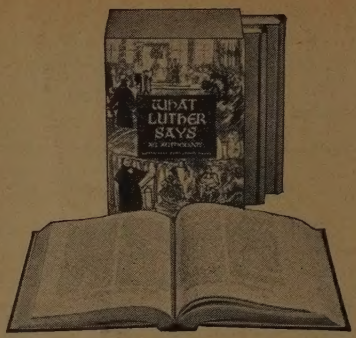
52 Issues

Only

$3.00



Luther and the Reformation in books for every reader



What Luther Says
compiled by Ewald M. Olass

A magnificent one-source storehouse of Martin Luther—speaking on life's important issues and problems. This anthology brings together for the first time anywhere in the English-speaking world more than 5,100 choice selections on 200 subjects of practical importance, all alphabetically and topically arranged for quick and easy reference. In three volumes, a total of 1,692 pages.

a set, **$25.00**
Code 31-7970

Devotions and Prayers of Martin Luther

Devotional treasures from Luther's voluminous writings. The worshipper finds these thoughts and meditations rich with meaning for his own life.

$1.50
Code 31-1679

Prayers of the Reformers
compiled by Clyde Manschreck

Inspiring prayers by the 16th Century Reformers—many translated into English for the first time. Luther, Melanchthon, Calvin, Coverdale, and many others.

$2.50
Code 31-6234

Martin Luther
by May McNeer, illus. by Lynd Ward

This book for young readers will become a family favorite. It is a dramatically written life of Luther, illustrated by magnificent full-page full-color pictures as well as black and white sketches.

$3.00
Code 31-4155

Augsburg Publishing House, Minneapolis 15, Minn.

Homes

9-yr.-old, 3 bedroom home, by teacher, on 1 acre ground in beautiful Mts.

Small 3 room house, N.W. Minn. with 2 Lutheran Churches. Nice for couple. Reasonable. Would consider it.

Businesses

Grocery store and meat market w room apt. and 6 sleeping rooms above Colo. mining town with Luth. Churc good school. Excel. business for Health reason for selling. 6

FOR RENT

Farms

Want tenant for livestock operatio NW S. Dak. farm. 6

Homes

Lovely twin bungalow, S. Mpls. 1 bed On busline. 6

POSITIONS WANTED

Dependable farm woman desires em ment as 2nd cook—preferably in an tution. References exchanged. 63

HELP WANTED

Middle-aged housekeeper for father son, age 15. Modern home and convenie Mpls. suburb. 636

Hospital in S. Minn. city needs obste supervisor, nursing arts instructor and cal surgical clinical instructor, also diet Liberal personnel policies offered. 636

Permanent housekeeper wanted in all ern home, S. Mpls. Parents working. I age 11. To live in. Private bath, On bus 636

FIRES OF YOUTH

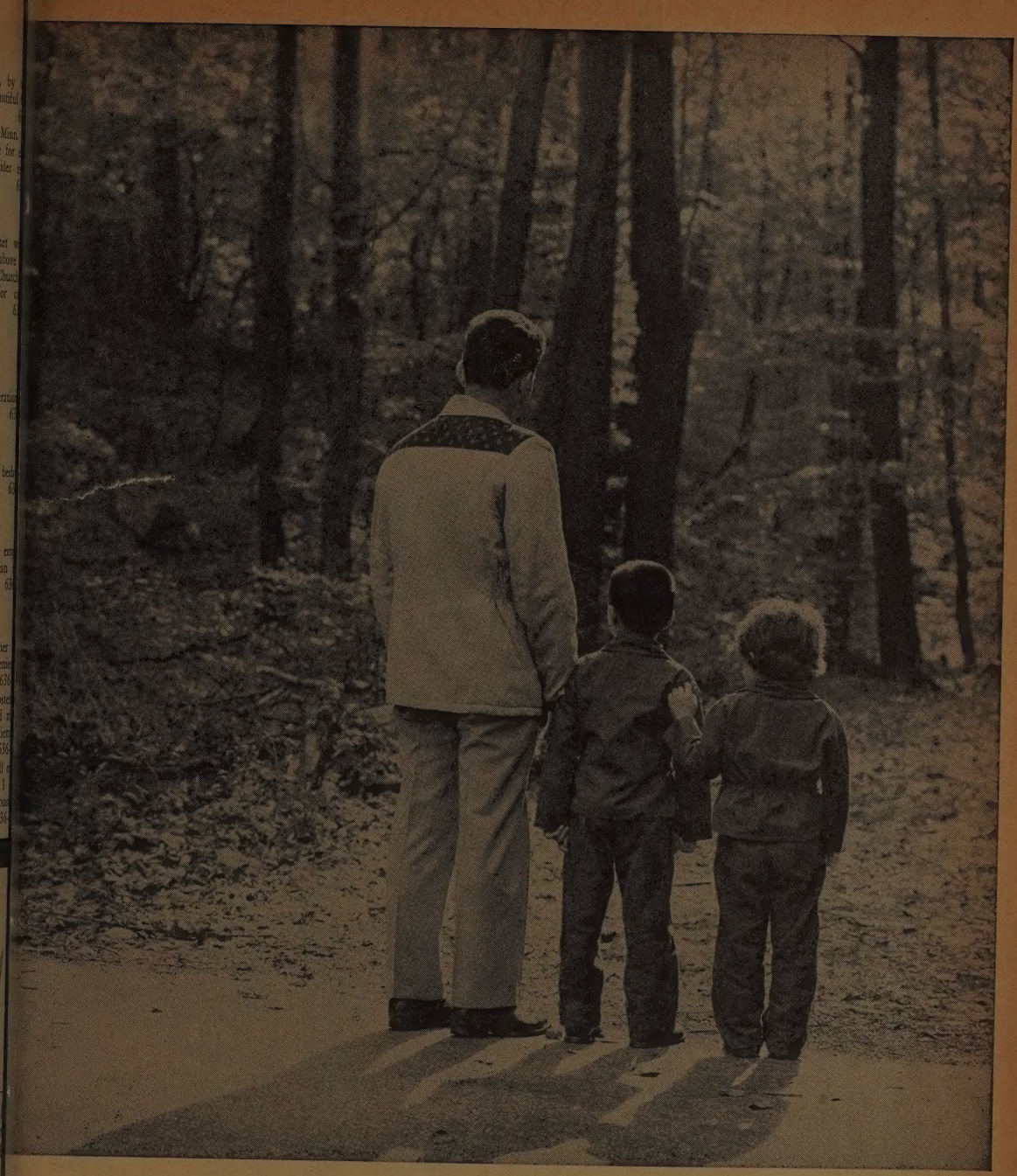
A NOVEL BY MARGARET B. McGEE

Lively, inspiring, amusing—this is the story of an Episcopa clergyman and a nightclub dancer each of whom seemed to have what he wanted. Bu neither realized at first that what they wanted most was each other. The dramatic climax gives this romantic story its inspiring impact

$3.50

Order from
AUGSBURG PUBLISHING HOUS

MUHLENBERG PRESS



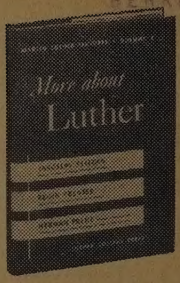
You can do a wonderful thing for your child

ou can give your child a vitally important gift the future, through a new plan developed by theran Brotherhood. *Any time before your child 14 years old, you can give him his own $2,500 life surance policy—for only $7.50 per year.* That's rely 2¢ a day. And at age 18, the policy auto-atically converts to $5,000 of permanent insur-ce. The coverage is doubled, with no physical examination required. Why not find out more about this sensible, low-cost way to help your child prepare for his future? Call your Lutheran Brotherhood representative, or write to us at the home office.

LUTHERAN BROTHERHOOD
701 Second Avenue South, Minneapolis 2, Minn.
Living benefits for Lutherans through life insurance

A JUL 60
PACIFIC LUTH THEOL SEM
LIBRARY
2770 MARIN AVE
BERKELEY 8 CALIF

VERITAS OMNIA VINCIT
AUGSBURG PUBLISHING HOUSE



Reformation Reading

THE WORLD AND MEN AROUND LUTHER

BY WALTER G. TILLMANNS

A comprehensive treatment of the forces which shaped Luther's world and made the Reformation possible. Also biographical sketches of 195 men who played a significant role in that world. 336 pp., $5.95

LUTHER TODAY

BY ROLAND BAINTON, WARREN QUANBECK, E. GORDON RUPP

A well-balanced view of the Giant of the Reformation by three eminent Luther scholars. Essays include Bainton's "Luther's Simple Faith," Quanbeck's "Luther's Simple Exegesis" and Rupp's "Luther and the Puritans." 176 pp., $2.75

MORE ABOUT LUTHER

BY JAROSLAV PELIKAN, REGIN PRENTER, HERMAN PREUS

Fresh insights into the thought of the Great Reformer. Volume sheds light on Luther's profound understanding of the corporate life of the Christian—in liturgy, Word and Sacrament and the fellowship of the church. 224 pp., $2.75

THE MATURE LUTHER

BY THEODORE TAPPERT, WILLEM KOOIMAN, LOWELL GREEN

Studies of Luther tend to center in posting of the 95 theses. Here the Luther of post-Wittenberg years comes to life in a series of essays by solid Luther scholars. 192 pp., $3.00

REFORMATION CROSSROADS

BY HAROLD H. LENTZ

Though differing widely in personality and thought, Luther and Melanchthon worked side by side in the Reformation. This book compares their contributions and their effect on the Church today. 120 pp., paper, $1.75

THIS IS MY BODY

BY HERMANN SASSE

Clear and powerful exposition of Luther's fight for the Real Presence in the Sacrament of the Altar. This study draws on all major historical, Biblical and confessional resources. 432 pp., $7.00

MARTIN LUTHER
Reformer of the Church

BY ALFRED T. JORGENSEN

A popular presentation of the Reformer based on a half-century of Luther scholarship by the author. Social and cultural milieu of 16th century is presented as background of Luther's stirring crusade. 225 pp., $3.50

GOD AND CAESAR

EDITED BY W. A. QUANBECK

A symposium on the relation of the Church and the individual Christian to the State. Essays by Otto A. Piper, George W. Forell, Arthur Piepkorn, Jaroslav Pelikan, Walter E. Bauer, E. G. Schwiebert, Paul M. Bretscher. 218 pp., $3.95

AN ARCHBISHOP OF THE REFORMATION

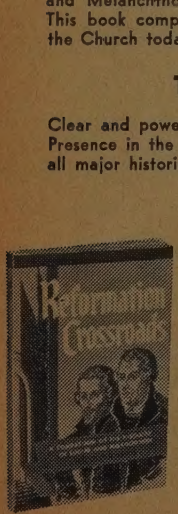
BY ERIC YELVERTON

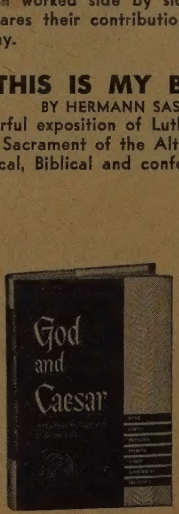
A study with present-day significance of the liturgical projects of a 16th Century Swedish archbishop. His writings have helped foster the "Church Renewal" in Sweden. 154 pp., $3.25

INTERPRETING THE BIBLE

BY J. C. K. VON HOFMANN

Proper interpretation of the Bible demands that it be considered as a whole and in relation to its core—God's Christ-wrought salvation, says this classic work, available for the first time in English. 256 pp., $4.50





Augsburg Publishing House
426 South Fifth Street
Minneapolis 15, Minnesota